

THE
No-Church
CATECHISM.

Written by D. BURNET.



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T H E

No-Church CATECHISM.

Question. **W** H A T is your Name?

Answer. **N**ô-Church.

Quest. Whence derive you that Name?

Ans. Many are of Opinion from *Noah*, but the truth and certainty thereof is from *Noll* the Usurper, who seeking mortal Fame by his Usurpation did punish all those who were of the Church and for any King.

Quest. What distinction did he give you of Holy-days in the Year?

Ans. Such as he appointed us was. *First*, that we should keep the *Lord's-day*; and ordained that none else should do but at their own Homes. *Secondly*, that we might convert and turn our selves into new unheard of Shapes, at Places convenient for that purpose. And *Thirdly*, that we should Revel and be fill'd with all manner of Licenscioufness on *Saints-days*, but most particularly on the *Thirtieth* of *January*, as our Holy *Jubilee*.

Quest.

*Quest. What meanest thou by turning into New un-
hear'd of Shapes ?*

Answ. I mean that in meer opposition, we should hold the Preaching in Cloaks, and for Kneeling, a Lazy Sitting, or Lolling, and for Lethargy to use pure Peices of Non-sence, and for a skew to make Strange long Prayers.

Quest. Dost thou thy self Pray therein ?

Answ. No, for we have a *Popish* kind of *Beleif*, that if the *Good Man* Prayeth and we hear, it means us no harm nor himself any more but *Worldly Benefit*, that we shall be Saved from the trouble of Praying at Home, and moreover (which is Happy) be thought pure Saints too.

Quest. What then did you Pray for in General ?

Answ. For New Livings, not Lives, and that our Fortunes, not Principles may be mended, that we may grow into mighty Power and greatness, so that we be made Oppressors, never to be Oppress'd.

Quest. What own and think you of the Church.

Answ. That the Church is a thing of Antiquity, and may serve to delight some kind of People whose Minds are Idle, but as for us we cannot be quiet in it to Study our Welfares, our Gains, our Greatness, nor how to over-reach the Sons of the Church, who could otherwise be too well esteem'd; for if they use Ceremonies, Orders and Organs, Things therefore Offensive to us and our Interest, we must Contemn and Scoff them, and the Lord it is hoped will not be only said to like our Zeal, but the Pope himself will thank us and our tender Consciences for it.

Quest. What is meant by your tender Consciences ?

Answ.

Ans. First, that we may be neither led nor driven. Secondly, that we may at all times be thought Saints : And Thirdly, that we may not in the least be mistrusted to carry any evil in Thought, Word, or Deed, but to be full of *Spiritual Peace*.

Quest. How do you Increase your Numbers.

Ans. By the Book and the Penny, that is, some of the Good Men do give unto many Children every Week certain little Books of Instruction, and to each some Money, to induce them to make hast and Learn such our Principles, as a means to withstand and deny the Church, least all our Holy Fibbs that she is of Popery, should be brought to Light.

Quest. By what means do you hold Communion ?

Ans. By Tickets made of Copper or Lead, bearing on one side a Cup, on the other a Cypher of the Good Man's Name.

Quest. How do you obtain those Tickets ?

Ans. With much Money, sincere Looks, and a sort of Penitential Groans, and then our Names are Registred with our Abodes. And we sometimes lend our Tickets and our Names too ; so that as some Cheat Parsons, we Cozen our Ministers.

Quest.

Quest. How are your Ministers maintain'd ?

Ans. Mostly by Women, when they are visited by them to examine the State of their Souls Health; whose Husbands (knowing better things) strive to give great Proofs of being more sanctify'd than their Brethren, at all our preach'd-for Collections.

Quest. How are your Elders or Heads Constituted ?

Ans. By presenting Gifts of Memory, such as Cloaks, Cushions, Hassocks or new fashion'd Psalms, and by contributing largely to the good Man, they shall be called a Head, and rewarded with an high Seat in the Synagouge, distinguished during Life, and after, in manner of Popish Saints, save any further Charges after them.

Quest. Why do you call the Church High Church ?

Ans. First, that it may have alike odious Impression upon our Children, as when she was called Popish, it had on us. Secondly, Because we will not be put to Confusion in finding Excuses, for our obstinate Non-Conformity; and Thirdly, that we might out-noise all that can be and dayly is Argued against us from the Church.

Quest.

Quest. Why do you oppose and not conform to Her, seeing the Soundness of her Arguments ?

Ans. Because she will not wheedle us to Her, and should we Conform by other means we must for ever with all our hopes of being Uppermost, be disabled from Clamour, from the use of our precious Cant, and from all Future pretence to Latitude, State, Government, Popular Power, and Liberty of our old Friend, pretended Conscience.

Quest. Why, was that Liberty of Conscience given you ?

Ans. With a Pious intent, giving us time to try if we could Inform or Conform our selves to the Church, which if we had done, then we could not have had so fair a Scramble for the Power, as it were, after a Godly Sort, if at any time spilt upon the ground among us Babes of Grace.

Quest. What Canons are the Support of your Opinion ?

Ans. None, but Two Great Blunder-Busses.

Quest. Which be they ?

Ans. The Sweetning Reveiw, and Sowering Observator, the Mouths of Couzen-age, this of Contradiction, that Generals of all Corrupt Principles, and Guardians of the Good Old Cause.

A N

ACROSTICK

O N

Henry Sacheverel, D. D.

H eaven, thy Thunder made the Law receiv'd,
E ver remember'd, ever too believ'd.
N oah thy Church preserv'd within his Ark,
R ome has Eclips'd her since in Popish Dark,
Y oung Luther rais'd her thence like Morning Lark. }

S acred She soar'd, and like the Morning Sun,
A wok'd the Clouds, and thro' their Darkneß shun:
C ordial Her Doctrine, void of Schism, She
H ealing and Strengthening 'gainst all Heresie.
E ternal Light to Conscience soon obtain'd,
V ertue and Quiet both in Her are gain'd.
E rrors within Her never can be found,
R eason and Sense in Her alone abound.
E xact in Holy Orders She shall dwell,
L asting and lovely thro' SACHEVEREL.

F I N I S.



